

BLEND CLASS BLADE.

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JAPAN IS SEPTICAL

WHAT CHRISTIANITY MUST COMBAT IN THE ORIENT.

Synopsis of a Discourse Preached in
The Chestnut Street Christian
Church by Mr. E. Snodgrass
Who Has Been Fifteen
Years in Japan.

We are accustomed to look upon
Oriental peoples as more deluded and
stupid than they really are. Yet their
mind is exceedingly active, and like
children they often ask questions
which puzzle philosophers.

What mental conditions which Christianity
has to meet in the Far East are
interesting in the extreme. It is not
so much a disbeliever in the existence
of God, except among educated Buddhists
and Confucianists. And yet really here
is a war of a destructive strike must
be aimed. We find the Orient,
especially Japan, where my lot has
been cast, greatly given up to commercial
and military expansion to the neglect
of the higher forms of human activity—education and religion. The
handsome indemnity fund which Japan
received from China after the Japanese
war was largely expended in developing
her navy and army. Just spirit of militarism
is to no little degree in vogue in the West,
but as the commercial spirit is. We
are leading the East to war with Occidental
methods.

Such a state of material activity
causes a neglect of religion; and we
hear now a cry for a revival. But
baptistic societies are springing up in
various countries of the Orient whose
mission is to revive that decaying
religious cult. Missionaries they are
sending abroad, even to the West,
where converts have been made in
small numbers.

The result of all this agitation has
been that in Japan the leading spirit
of the nation is skeptical. It is seen
that the old faith has gone down and
yet the new one has not come up.
How is this done?

Comment—The above is the beginning
of the lecture of Rev. Snodgrass.
No man with that kind of a name
on him should be allowed to run at
large—especially in warm weather
and without a muzzle on him. Old
Tony Cornstalk ought to have him
sent to the penitentiary for being "obscene literature."

But it's the same old story; the
most intelligent people everywhere
are becoming Atheists.
Paine, Jefferson, Franklin and Lincoln
were deistic infidels. Huxley and
Ingersoll were a little mixed on the
question and said they didn't know.
Atheism. Now if you are going to
keep up with the band wagon you
have to be an Atheist.

If there is any God he is acting
very impudently and is a very poor
shaker of a divinity.

There is a man the people think
that any God understands his business
and is at tending to it, like he was
duty bound, while he is drowning the
people with too much water in the
West, while the forests are taking
fire and burning down from drought in
the East.

Snodgrass, the Campbellite, can
talk to Lexington, for pay, and get
off the arguments for the existence
of a God as he does through the balance
of his discourse, when there is
nobody to answer him, but he and Mr.
Garvey are too smart to talk that way
and give me a chance to answer them.
Sly old boys! Big old liars!

DR. WILSON

COMMENTS ON THE DISCUSSION
WHY I AM AN ATHEIST.

There have been no issues of the
Blade more interesting to me than
those containing the replies to the
question of "Why I am an Atheist."
I read them all and some of them a
number of times, and have preserved
the papers for future reference.

These replies are a combination of
reason, common sense wit and learning
rarely in a paper. They represent the
thought and experience of men
and women in all walks of life, and of
all ages. I noticed one signed Anna
Fritz, 14 years old, San Francisco,
and a good strong statement she
gives—one that would do credit to an
older head.

In reading these replies I could not
help comparing them with those given
at "experience meetings" which I
have attended, logical reflective character
of the one, and the rambling,
unrestrained illogical character of the
other.

I want to say that I am proud of the
estimate to be derived of the average
Liberal from these writings. Most of
the contributors, like myself, are Sunday
school graduates. But few of

them are college bred. They represent
the professions, mercantile life,
the house-wife, the mechanic, the laborer
and the pioneer of the border.
It is not unusual that my judgment
be somewhat prejudiced toward sentiment
reflecting my own opinions; but I
think I am safe in saying, that no
other society in America could produce
from its membership—including those
of the highest and lowest, such an array
of logic, sentiment and philosophy
thought, as contained in these replies.

I think I am safe in saying, that I
have never observed any such average
expression upon the part of others,
and have attended camp-meetings,
Moody meetings, and read page after
page of "experiences" in religious
journals, in which men and women
gave "reasons for the faith within
them."

So, I say, these replies have given me
strength. They will prove an inspiration
to all that who the principal part of
the writing for this paper. They now tell
the character of the man who writes to
his audience, and will realize what they
have to go up against when submitted
to give opinions to its judgment and
criticism.

For my part, I confess they took a
load off the shoulders of my mind. I find
that I have been having readers whom I
have never heard of, abler than myself
in many ways. They give expression to
Free thought propaganda.

They have revealed to me, and to every
reader, I think, the resources of Free
thought.

With practice, what able writers
they would become. After this, when
Hughes writes me for copy to help out,
I will refer him to the writers of these
replies. Mrs. C. O. C. and Mrs. Henry's
suggestion of selecting three new names
for each issue is most commendable and
I am glad to be pushed. One attempt at
public expression is often the starting point
of an able contributor. I am glad every
name attracts attention and awakens
interest. At least it does with me.

Some of the best of pure reason, serene,
some of the brightest minds hidden in
the dark, just because they have never
been touched by the light of reason,
themselves, and awakened to self-consciousness,
because they have never read the
expression to their minds.

Mr. Sachs desired that I write on the
subject, but I told him that the ground
had been covered, and I did not intend
putting myself against such old
wheel-horses as Wetstein, Wetmore,
Ingersoll and others.

Eggactly

BARKING UP THE WRONG

Some sky huster who signs his
"Rev. Thomas Walker, Philadelphia"
who has found out that I am a
tor of a religious paper without
understanding the details, without
a letter from San Diego, Calif.,
nocking the fruit business—then fruit;
his speciality in eggs. He says "Please
do not give my post-office address."
He has eggs for sale and knowing
that I am of a pious turn of mind and
a preacher, this is a little scheme
that the "Rev. Tom" is working to
get for nothing, a big advertisement
of his double-barrel business.

He is taking in the shekels in Philadelphia
by saving souls at so much a
soul, and then he is turning an
honest penny," by telling in his letter
of a scheme to save eggs in the warm
weather when eggs are cheap and
selling them for fresh ones in winter
when eggs are high—or "dear" as the
Yankees call it.

It's bad enough for any man to allow
himself to be called "Reverend" by
others, but you may set it down,
in the back of your head, that when a
man signs his own name as "Rev."
somebody, he is a rascal.

WORLD'S GREATEST CATHEDRAL.

The largest and grandest temple of
worship in the world is the St. Peter's
Cathedral at Rome. It stands on the
site of Nero's circus, in the northwest
part of the city, and is built in the
form of a Latin cross. The total
length is 613 feet; breadth 450 feet;
height to top cross on dome 448
feet; diameter of cupola 193 feet. Its
capacity is 54,000.

The great bell alone, without the
hammer or clapper, weighs 13,600
pounds, or over nine and a quarter
tons. The foundation was laid in 1450
A. D. Forty-three popes lived and died
during the time the work was in progress.
It was dedicated in 1828, but not
entirely finished until the year 1850.
The cost, in round numbers, is set
down at \$79,000,000.

Comment—Somebody sent me that
out of some newspaper. That is
the kind of the month I saw and
tell you about in Dog Fennel.

Kingston, N. Y., June 8, 1903.

Editor Blue Grass Blade:
Your great outspoken fearless truth
telling publication has just reached me
for June 7th, containing what I believe
to be a righteous exposition of
unrestrained illogical character of the
Justice has disclosed the whole damnable
act most heroically; told in my opinion
the whole truth from beginning to
end. He has done the cause of public
safety a great good. Thanks to his
courage. L. DEWITT GRISWOLD.

PRAYING FOR RAIN

REV. DR. WITHROW, OF BOSTON,
TELLS HIS PARISHIONERS
IT IS THEIR DUTY TO
PRAY FOR RAIN.

The well-meaning pastors and their
earnest flocks who prayed yesterday
for rain must this morning have a
profound faith in the efficacy of prayer.
The rain came speedily, if scantily,
but it must be remembered that there
was no exact specification as to quantity.
Up to the time of writing the water
that has fallen is simply a drop in
the great field of aridity and serves
scarcely to lay the surface dust, but
the mere fact that any rain has come
is a relief, for it suggests that the
backbone of the drought has been broken.
We may now expect that such a
change has taken place in climatic
conditions as to warrant the belief
that we may get, in intermittent quantities,
perhaps, the moisture that is
our due.

Much was said yesterday, "Thou shalt
and among congregations of the efficacy
of prayer in calling for rain. Rev. Dr.
Withrow of Park Street church told
his parishioners, last evening that it
is the duty and privilege of the Christian
to pray for rain. Indeed he went
so far as to say that neglect to do so
would be wrong. Admitting that it
be true, it is equally essential that
the prayers should be carefully guarded
and the territorial limits closely
fixed. It would be manifestly unjust
to pray for rain for New England that
it would be the floods in the West.

But all do not agree with Dr. Withrow.
Rev. Peter MacQueen, for instance,
believes that we had better
spend our time in praying to be good
than to pray for rain.

ahead, against the other. Each man
meant, when he prayed, that the Lord
must send the wind so as to strike
his ship from behind. I saw and
heard this myself, and noted the
strange fact, when I first crossed the
Atlantic ocean in 1865.

Then both Mark and I had only
about 3,000 miles to sail, the balance
of the trip being done on land.

This time we had a German ship
captain, and we sailed 13,565 miles
and he never had any praying or any
thing to do with it.

The "Moltke" is altogether a steam
ship twin screw—the Germans call it
Doppel screws, damper, for short, and
because they don't care a "damper,"
any wind, to blow behind them, but
actually want some wind to blow
dead ahead against them, because the
horses against them makes the
drift in the furnaces stronger and
makes more steam and they can run
faster going against the wind than
they can going with it. So that when,
in 1865, an English ship captain read
some way that he was going. Now
that same sea captain when he reads
that prayer, must mean by a "favorable
wind" one that strikes his ship
dead ahead on the bow and blows
the opposite way from the one he
is going.

I suppose we "Cookies" saw 3,000
sea going boats of different kinds and
2,000 of them had no steam, but only
sails—saw the Nile full of boats with
no steam and sailing against the current
and getting there, Eh, all the same.

At the same time an American
company, has just completed a mail ship
with seven masts and no steam, that
has the largest tonnage of any ship
ever built—could take Noah and his
whole ark aboard with the menagerie
in it, and still be able to sail in good
time and ship shape. That ship—the
Yankee one; not Noah's ark—is built
to carry coal, and they have coal to

ASYM- POSIUM

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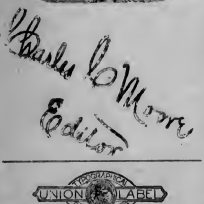
We have been having in the Blade
a long discussion of Atheism which
has been interesting and profitable. I
am, myself, an Atheist, and I think
that it is not only the natural and scientific
position but it is the coin of van-
tage from which we can most success-
fully fight the Christian religion.

We, probably, as a general tactic,
ought to abandon all minor issues
between us and the Christians, and
simply deny the existence of a God
and throw the burden of proof upon
the Christians where it logically be-
longs.

But, now, I would like to see in the
Blade, just as thorough a discussion
of the matter of immensely increasing
the circulation of the Blade as we
have had of Atheism, and I hope
friends of the Blade will make that
the leading theme of this paper for
fully as long as Atheism has been
such a theme.

I believe there are thousands of
people who realize that now the only
trouble with the Blade is that its
circulation is not at least ten times
as large as it is, and as everybody be-
lieves it could easily be if any con-
certed effort were made to have it so.

Rowell's Newspaper Directory says
the Blade has the largest circulation
of any infidel publication in America,
and I suppose this is true, but I do
not suppose it is very much larger



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THE DAMNED STUFF CALLED
"ALCOHOL."

I believe that alcohol, to a certain
degree, demoralizes those who make
it, those who sell it, and those who
drink it.

I believe from the time it issues
from the coldest and poisonous worm
of the distillery until it empties into
the hell of crime, death and dishonor,
it demoralizes everybody it touches it.

I do not believe that anybody can
contemplate the subject without be-
coming prejudiced against this liquid
evil.

All you have to do is to think of
the deaths of the slaves, of the in-
famy, of the poverty, of the ignorance,
of the distress, of the little children
tugging at the faded dresses of weeping
and despairing wives, asking for
bread; of the men of genius it has
wrecked; of the millions who have
struggled with imaginary serpents
produced by this devilish thing.

And when you think of the jails, of
the almshouses, of the prisons, and of
the scaffolds upon either bank, I do
not wonder that every thoughtful man
is prejudiced against the damned stuff
called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever
separate,"—Irving.

"In no sense whatsoever is this govern-
ment founded upon the Christian
religion."—Washington.

"The divorce between Church and
State should be absolute."—Garfield.

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the question "Shall we help the Blue Grass Blade." I am going to shut

the only objection I found to the place.

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